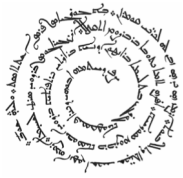
Jacob of Sarug's Homily on the Partaking of the Holy Mysteries



Texts from Christian Late Antiquity

19

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Jacob of Sarug's Homily on the Partaking of the Holy Mysteries

Metrical Homilies of Mar Jacob of Sarug

Fascicle 17

Translation and Introduction by

Amir Harrak

gorgias press
2013

Gorgias Press LLC, 954 River Road, Piscataway, NJ, 08854, USA

www.gorgiaspress.com

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2013 3

ISBN 978-1-60724-086-0 **ISSN 1935-6846**

Second Printing

Library of Congress Cataloging-in-Publication Data

Jacob, of Serug, 451-521.
[Homily on the partaking of the Holy Mysteries. English & Syriac]
Jacob of Sarug's Homily on the partaking of the Holy Mysteries / translated with Introduction by Amir Harrak. -- 1st Gorgias Press ed.
p. cm. -- (Texts from Christian late antiquity, ISSN 1935-6846 ; 19) (Metrical homilies of Mar Jacob of Sarug ; fasc. 17)
English and Syriac.
Includes bibliographical references and indexes.
1. Sacraments--Orthodox Eastern Church--Sermons. 2. Jacob, of Serug, 451-521. Homily on the partaking of the Holy Mysteries. I. Harrak, Amir. II. Title.
BX377.J33 2009
234'.16--dc22
2009032530

Printed in the United States of America

This publication was made possible with a generous grant from

The Barnabas Fund

and

The Athanasius Yeshu Samuel Fund

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LIST OF ABBREVIATIONS

Bedjan	P. Bedjan, *Homiliae Selectae Mar-Jacobi Sarugensis* (see BIBLIOGRAPHY)
CSCO	Corpus Scriptorum Christianorum Orientalium
L	British Library, London
OCA	Orientalia Christiana Analecta
OCP	Orientalia Christiana Periodica
P	Bibliothèque nationale, Paris
R	Vatican Library, Rome

INTRODUCTION

INFORMATION ON THIS HOMILY	
Homily Title:	On the Partaking of the Holy Mysteries
Source of Text:	*Homiliae selectae Mar-Jacobi Sarugensis* edited by Paul Bedjan (Paris-Leipzig 1905, 2nd ed. Piscataway: Gorgias Press, 2006), vol. 3, pp. 646–663. [Homily 95]
Lines:	363

OUTLINE

Jacob of Sarug is known to have produced countless *mimrē*-homilies related to the various liturgies celebrated in his Church. These metrical homilies are not systematic commentaries on these liturgies, but fervent pastoral pleas addressed to his parishioners with regard to the importance of the liturgical rituals for the Christian life. Nonetheless, his homilies often refer to various stages in the celebration of the liturgies, and even though his references are not necessarily systematic or exhaustive, they are of great interest for the study of these liturgies. The liturgy of the Eucharist is a case in point, and Jacob has at least four *mimrē* of interest: *mimrō* 22 entitled "On the Commemoration of the Dead and on the Eucharistic Bread," *mimrō* 53 "On the Crucifixion," *mimrō* 42 "On the Partaking of the Holy Mysteries—for the Week of White," and perhaps the most relevant one, *mimrō* 95 "On the Partaking of the Holy Mysteries—for the night of Thursday of White."

Mimrō 95 comments on the importance of the liturgy of the Eucharist, the bloodless sacrifice of Christ on behalf of the faithful. Jacob exhorts, entices, and teaches his readers to attend the Eucharist celebration, not to leave it because it is too long, and to thus benefit from its spiritual nourishments. He begins by comparing the Eucharist that the Church, the Royal Bride, prepares to a delightful banquet, a wedding feast, and a spiritual reclining, but the Church is anxious to share the "table" with her sons, and thus she goes out everywhere to seek them. She happily opens her gates for them, and "she tears the body of the Bridegroom" to feed them so that they may satisfy their spiritual hunger (9–18).

From the very beginning Jacob stresses the connection between the Eucharist and Baptism, using images from elsewhere in his poetry which refer to the latter (22–45). The spear that opened the side of Jesus on Golgotha opened a "well" that swelled and overflowed, satiating the entire earth; its prototype is the well that Moses dug in the desert for his people (Exod 17:1–7). The spear opened the side of Jesus (23–24) and "living rivers" overflowed and became a drink not only for the living earth but also the place of the dead so that they may be rewarded with new life. In other *mimrē*, the river is prefigured by the fountain of Eden which divided itself to become a great river flowing toward the four corners of the world (Bedjan II pp. 588–9; III p. 240). Unlike the well of Moses, the "new well" runs down from above, from Golgotha and Heaven.

Later on (194–204) Jacob describes the baptism of the faithful, using the terms *rušmō* "sign," and *ṭab'ō* "mark," terms also seen in his other *mimrē* on baptism (Bedjan I pp. 153–67, 167–93, 193–211). In the present *mimrō* the term *rušmō* corresponds to baptism, since in line 189 it is said that "the one who did not receive the signing" must leave and in line 195 the priest puts out of the church "the one who is not baptized." The term *ṭab'ō* "mark" connotes ownership in that the baptized "belongs" to Christ. More importantly, through baptism the baptized becomes a "brother" of the Only-Begotten One, a son of the Father (202–202), a member of the House, and a family member (190–191). In this position the baptized has every right to call God "our Father" (203–204), a right that cannot be claimed by a non-baptized person, and if he claims it, he proves to be a liar (207–208).

Jacob, with his deep pastoral sense, is shocked that some faithful leave the Eucharist to go to the market and work. In a long section (51–72) he contrasts the material world in which one works hard to accumulate temporal wealth with the church, the "fortress of light," in which one is able to be wealthy without even toiling. This theme leads to another section in which the Eucharist is considered a source of healing (73–80), for Christ is the physician who treats without pay and is able to restore health. Here Jacob, in a subtle pastoral way, admonishes directly those who are physically in the church and mentally in the market to concentrate on the Eucharist. He calls the faithful to prayer to the God who never refuses to answer prayers, especially if they are offered fervently and persistently (95–126).

As the *mimrō* proceeds, Jacob refers to the various stages of the Eucharistic celebration, not systematically but spontaneously, highlighting their value to the faithful. He begins with the Anaphora of the Word on the bema (explicitly named at 137), referring to the psalms (129–130), the

madrōšē "(sung) by the virgins with glorious voices," (131–132; reminiscent of what he wrote about Ephrem's choir of virgins), the Prophets and then the Acts (*šlīḥē*; 133–136). He compares the two Testaments to rivers and the four rivers of Eden are the disciples who went to the four corners of the world (139–146). After a long section in which he compares our Lord to the Tree of Life and describes the natural inclination of the human soul toward everything good (147–186), he calls for the dismissal of catechumens using an expression not found in the Syriac Orthodox and Catholic liturgy but present in the liturgy of the Church of the East and the Chaldean Church: *d-'aynō d-lō šqīl rušmō nīẓal* "Let the one who did not receive the signing leave!" (189, 209, 343). This is followed by a passionate discussion of Baptism and the Eucharist (201–222). Baptism is a second birth that turns the baptized ones into sons of God and entitles them to call him "Our Father." The catechumens and other non-baptized ones can simply not claim this right and this is exactly the reason why they are "put out of the church." Here Jacob is puzzled that the baptized ones sneak out of the church with the *šōmū'ē* "the Listeners" (235; a term also known in the East Syriac liturgy). Jacob of Edessa, in a letter to Thomas the Priest reported by Dionysius bar Ṣalībī, leaves the impression that the "Listeners" are the catechumens, but this is only one among several opinions about them.

The anaphora proper is referred to by the verbal expression *mō d-meṯqaddaš* "when the Sanctification takes place," (205) which shares with the term *quddōšō* "Sanctification" the same verbal root. Jacob refers to the Sanctus, *qaddīš*, "chanted by the crowds" (244), a hymn hated by Satan who strives to mislead the faithful by keeping them out of the church. By the crowds he probably means the people, as is clear in the commentary on the Eucharist by Bar Ṣalībī, who wrote that "the people shout, saying: Holy, holy, holy." By far, the most important stage in the anaphora for Jacob is the epiclesis: the descent of the Son to settle (*nešrē*) on the offering (226) and the descent of the power of the Holy Spirit on the bread and wine to turn them into the Body and Blood of Jesus (227–8). The priest along with the whole congregation beg the Father and pray fervently at this point when the Holy Spirit mixes (*ḥōleṭ*) the sanctified bread and wine through his hovering (*b-ruḥōfeh*). This Syriac term occurs in another form in today's epiclesis, when the deacon calls upon the Holy Spirit to sanctify the bread and wine: "How awesome is this moment and how solemn is this time O my beloved ones, in which the Holy Spirit moves to descend from the high Heaven to hover (*rōḥef*) and settle over this Eucharist that is placed, consecrating it."

In the devotional and sacrificial context after the Fraction, Jacob inserted a hymn (279–338) that became part of the West Syriac Eucharistic

celebration. The prayer is an exhortation for participants to beg God the Father to accept the bloodless sacrifice of Christ for the forgiveness of sins. By the time that this beautiful hymn was inserted in the Eucharistic liturgy of the Syriac Orthodox, Maronite, and Catholic Churches, a doxology not attested in *mimrō* 95 was added. Interestingly, the Church of the East attributed Jacob's hymn with the appended doxology to the famous 6th century poet and theologian Narsai. While the hymn is not part of the East Syriac liturgy of the Eucharist, it is nonetheless found among several other *turgāmē*-anthems. After his hymn, Jacob repeats what he said earlier about the catechumens while exhorting the souls of the faithful to remain in the church and participate in the "new deed" that the Son of God alone had done and no one else: the Bridegroom immolated in the banquet place and the Bride consuming him (335–369).

Bedjan's edition of *mimrō* 95 is based on a manuscript owned by the Vatican Library (R). He compared this manuscript with two other manuscripts owned one (L) by the British Library and another (P) by the Bibliothèque nationale, Paris.

SUMMARY

Prologue (1–8)
Invitation to the Eucharist by the Church (9–16)
Baptismal Dimension of the Eucharist (9–46)
The Church is the Place of Peace (47–52)
Dangers of the Material World (53–72)
Christ: Physician and Source (73–90)
Pastoral Exhortations (91–110)
Repentants ought to Remain in the Church (111–128)
The Liturgy of the Word (129–145)
The Apostles are Rivers (143–146)
Fruits of the Eucharist and Exhortations (147–188)
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The Lord's Prayer (202–324)
The Epiclesis (325–338)
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God is Ever Merciful (367–376)
Necessity for Full Attendance in the Healing Eucharist (377–320)
Eucharistic Hymn of Jacob of Sarug (321–338)
The Celebrant Begs for Mercy on Behalf of the Congregation (339–354)
The Eucharist is a New Deed by Christ (355–360)
Epilogue (361–363)

Text and Translation

ON THE PARTAKING OF THE HOLY MYSTERIES[1]

PROLOGUE

1 Come, sagacious ones, let us take delight today in instruction,
the test of which is sweeter than the honey of the honeycomb.
Come and be fattened by the Table full of life,
for its food cannot be spoiled[2] for the one who deserves it.
5 Come, my dear ones, and recline in a spiritual feast,
for love calls you concerning its divine actions.
The living word calls upon you today, concerning its action[3];
let he who is hungry not neglect from coming to it.

INVITATION TO THE EUCHARIST BY THE CHURCH

The bride of the King made a wedding feast[4] for the children of her mysteries
10 And with them she begs that she may rejoice today tremendously.
She opened her sublime gates with love to all who enter,
so that they may recline themselves with her at the table of the royal Bridegroom.
She went out to the streets of the world, gathering
all the nations to let them take delight in her actions.

---

[1] L: ܡܐܡܪܐ ܕܡܪܝ ܝܥܩܘܒ ܥܠ ܕܠܐ ܫܦܝܪ ܠܡܫܒܩ ܡܢ ܪܙܐ ܘܠܡܦܩܘܬ ܡܢ ܒܝܬܐ ܒܥܕܢܐ ܕܩܘܪܒܢܐ "The *mimrō* of the holy Mōr Yaʿqūb: On the question that it is not right to leave the mysteries and to get out of the church at the time of the *qūrōbō*-offering."

[2] On the term ܐܦܘܣܝܐ, see P.-H. Poirier, "*Apousia*: Note sur un mot des Actes de Thomas," Aram 5 (1993), pp. 427–37.

[3] L and P: ܫܘܠܚܢܗ "her table."

[4] On the Church as a bride and the imagery of the wedding feast see R. Murray, *Symbols of Church and Kingdom*, pp. 131–142.

B 95

ܘܟܠܗ ܫܡܫܘܢܝܗ ܘܐܘܪܝܗ ܡܫܬܡܥܐ

646

1 ܐܝܟ ܦܬܘܡܐ ܬܚܡܐ ܡܕܡܟ ܡܢ ܡܚܟܦܢܐ:
ܘܡܠܐ ܕܝ ܟܡܢܗ ܠܟ ܡܢ ܒܚܥܐ ܘܡܦܢܝܢܐ:
ܐܝܟ ܐܝܡܘܟܡܗ ܡܢ ܦܢܘܐ ܘܡܠܐ ܡܬܐ:
ܘܟܝܢ ܐܦܗܝܢܐ ܚܡܝܢܝܐ ܟܒܥܐ ܟܗ:
5 ܐܝܟ ܡܬܬܐ ܟܝܢ ܡܚܡܚܐ ܕܡܢܢܐ:
ܘܡܗܝܐ ܥܢܦܐ ܟܠܐ ܐܬܥܢܝܢ ܟܢܝܬܐ:
ܡܟܝܢ ܡܬܐ ܥܢܦܐ ܡܕܡܟ ܟܠܐ ܐܝܥܢܗ:
647 ܐܢܐ ܕܡܦܝ ܠܐ ܐܡܠܐ ܟܗ ܘܠܐܐ ܟܥܢܗ:
ܡܟܝܠܐ ܬܚܝܐ ܡܟܝܢ ܡܚܚܐ ܟܚܬ ܐܘܪܗ:
10 ܥܟܢܥܐ ܚܢܐ ܘܐܢܝܐ ܡܕܡܟ ܡܝܡܝܢܝܢ:
ܚܡܗܚܗ ܡܢܝܢ ܐܘܬܢܗ ܬܘܡܐ ܥܡ ܚܟܬܐ:
ܘܡܝܢܐ ܟܥܢܗ ܟܠܐ ܦܝܢܘܗ ܘܡܢܐ ܡܚܚܐ:
ܟܠܐܘܡܢܐ ܘܚܚܐ ܬܡܝܢ ܟܚܝܢܐ:
ܟܦܝܢܐ ܟܬܡܐ ܐܬܡ ܐܬܐ ܡܕܡܟ ܐܝܥܢܗ:

At the heads of streets and in the corners of the earth the bride of the King stood up,
calling toward her assemblies and crowds for the banquet.
She tears the body of the Bridegroom,[5] placing it on the table;
the nations and the peoples[6] eat from it while it does not end.

BAPTISMAL DIMENSION OF THE EUCHARIST

She touched his side, and felt and seized one stream,[7] John 19:34
from which she and her guests suck life every day.
The spear opened a new well on Golgotha,
and it swelled and overflowed, and the entire earth was satiated from it.
It was cut with nails, dug with suffering, and opened with a spear;
and from it rivers of life forced their way and came out.
The well is in heaven but its torrents rush to earth;
coming down, it waters the land of the dead and causes life to spring up.
The well that Moses dug in the desert for the children of his nation Exod 17:1–7
sprang up high from the deep to allow them to drink.
The heads of the nation sang to it:[8] *Spring up, O well*— Num 21:17
because it was in the deep they were summoning it to spring up.
The daughter of the Arameans does not shout here: *Spring up*, *O well*, Num 21:17
for the well is in heaven and its source was breached to come down.

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[5] L: ܒܪܐ "the son."

[6] ܥܡܡܐ: Lit. "worlds."

[7] The stream and the well and the flowing of water that follow are all baptismal in connotation; see S. P. Brock, "Baptismal Themes," p.330–331; "Some Important Baptismal Themes," pp. 194–97.

[8] R: ܡܫܒܚ ܢܫܐ "they (fem.) were singing."

ܚܬܝܢ ܫܦܝܪܐ ܕܡܪܝܡܐ ܕܐܝܟܐ ܡܫܟܚܐ:
ܐܡܪܐ ܠܡܪܝܡ ܡܢܝܠܐ ܕܡܫܝܚܐ ܟܣܦܝܢܐ:
ܩܝܡܬܐ ܕܡܫܝܚܐ ܕܡܫܝܚܐ ܠܐ ܩܐܡܘܢ:
ܕܐܡܪܝܢ ܫܦܪܐ ܚܫܚܐ ܕܡܚܫܐ ܠܐ ܫܦܪܐ:
ܕܡܫܝܚܐ ܡܫܝܚܐ ܩܝܡܐ ܠܡܫܝܚܐ ܡܢ ܫܚܝܢܐ:
ܕܡܫܝܚܐ ܡܫܝܚܐ ܡܫܝܚܐ ܕܐܝܬܝܗ ܕܪܚܡܢܐ:
ܟܠܘܗ ܡܫܝܚܐ ܕܐܝܬܝܗ ܡܪܝܡ ܕܐܝܬܝ ܠܗ ܐܝܟܐ:
ܕܡܫܝܚܐ ܕܐܝܬܝ ܠܗ ܡܫܝܚܐ ܕܡܫܝܚܐ ܕܐܝܬܝ ܠܗ ܐܝܟܐ:
ܡܢ ܩܕܡ ܐܒܐ ܕܢܘܗܪܐ ܘܡܫܝܚܐ ܕܡܫܝܚܐ:
ܟܠܘܗ ܕܢܗܘܐ ܕܡܫܝܚܐ ܕܢܗܘܐ ܕܡܫܝܚܐ ܕܢܗܘܐ:
ܟܠܘܗ ܕܢܗܘܐ ܕܡܫܝܚܐ ܕܢܗܘܐ ܕܡܫܝܚܐ ܕܢܗܘܐ:
ܕܡܫܝܚܐ

And because it is in heaven, the divine crowds shout:
Come down, O heavenly well! Water the earth!
They stretched him on high, and then opened (his side) on Golgotha,
and from the top of the hill, (the well) overflowed, running down on the lands.
It broke through into the deep[9] (place) of the dead to give them to drink,
for without it, the dead would not drink[10] for ever.
A stream came down from the top of the hill of the crucifixion,
creating pools in the arid land of the dead which was deprived.[11]
The source of life came from the top of the height above,
and the deep of depths filled itself with a new life from it.
The source of the crowned one is mingled with blood and water:
A new drink that suffocates death in its own place.

THE CHURCH IS THE PLACE OF PEACE

O thirsty ones who grew old, are fallen, and became worn out in the arid land,
drink to satisfaction and forget the pains of your troubles.
The church in the world is a great harbor filled with peace;
he who is tired, let him come and take rest at its Table.
Its gates are open, its eye is good and its heart is spacious;

---

[9] L: ܠܐܪܥܐ "land."
[10] L and P: ܢܚܝܘܢ "they live."
[11] P and I: ܕܡܬܚܢܝܢ "who are deprived," in reference to the dead.

ܘܟܠܗ ܕܚܕܝܢܐ ܕܐܢܬ ܫܠܝܡ ܟܐܘܐ ܡܥܡܝܢܐ:
ܐܡܝܢ ܠܥܠܡ ܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܬܐ:
ܚܕܝܢܐ ܐܝܟ ܕܐܢܬ ܡܫܝܚܐ ܕܡܪܝܡ ܟܠ ܩܫܝܫܐ:
ܗܘ ܙܒܢ ܕܐܬܐ ܡܢܝܚܐ ܕܫܠܡܐ ܕܚܝܐ:
ܕܟܘܪܝܐ ܕܡܬܬܐ ܐܘܟܡ ܡܐܝ ܕܐܡܪ ܐܢܐ:
ܕܟܕ ܠܐ ܡܢ ܡܬܬܐ ܕܟܬܟܡ ܠܐ ܡܐܡܪ ܕܝܢ:
ܗܘ ܙܒܢ ܕܐܬܐ ܕܪܡܫܐܝܐ ܒܫܡ ܡܫܝܚܐ:
ܡܛܠ ܕܚܛܐ ܕܐܡ ܕܢܫܡܐ ܕܐܬܝܠܕ ܕܐܝܢܐ:
ܡܟܝܠ ܕܡܬܐ ܕܐܢܬ ܕܐܝܟ ܕܐܢܬ ܕܐܝܟ:
ܡܐܠܐ ܕܡܢܐ ܕܚܝܐ ܕܚܛܝܐ ܕܡܬܐ ܕܡܬܐ:
ܚܝܐ ܕܐܢܬ ܡܫܝܚܐ ܕܡܬܚܢܢ ܒܫܡ ܡܫܝܚܐ:
ܡܛܠ ܕܐܢܬ ܡܫܝܚܐ ܕܡܬܚܢܢ ܒܫܡ ܡܫܝܚܐ:
ܕܐܝܟ

50 its Table is plenty and its mixed drink is sweet for he who deserves it.
O lovers of the world, come in from the wandering of the evil world,
and take rest in the abode that is full of compassion for the ones who enter it.

DANGERS OF THE MATERIAL WORLD

O weary laborer who seeks to enrich himself with troubles,
why are you rushing after wealth that cannot be acquired?
55 O rich one who erred because of his wealth, acquire God
and hate wealth that will not be yours after a short while.
O one whose soul is driven away and running after gold,
woe unto you because of it, for it will tear you to pieces by its actions.
O one who craves for money, take heed here:
60 throw away from you a great burden that does not profit you.
Money offers a noose to the one who loves it; Cf. Matt 27:3–5
as for you, do not hasten toward its love that is filled with harms.
Careful one, anxiety killed you when you discovered it.
It is a great evil, take it off your neck and free yourself from it.
65 For the soul, anxiety is a heavy fetter that suffocates it;
he who falls in it would find misfortune and a shattered life.
Come you who run after the world which has increased your misery,
come and take rest here in all delightful things in the fortress of light.
Inside it there is life, all blessings, and all delightful things,

ܐܠܐ ܦܠܐܘܝܐ ܕܡܠܐ ܡܪܝܐ ܟܝܐܬܐ ܟܘܢ ܀
ܕܢܫܚܘܢ ܒܚܝܐ ܕܐܢܘܢ ܡܢ ܩܕܡܘܬܐ ܘܒܚܝܐ ܕܫܡܐ:
ܘܢܫܘܢ ܟܐܘܬܐ ܕܐܠܐ ܣܢܬܐ ܟܝܐܠܐ ܟܘܢ ܀
ܦܠܐ ܠܐܬܐ ܘܒܚܐ ܬܚܐܝ ܡܢ ܟܘܬܐ:
ܚܝܐ ܕܢܩܠ ܐܝܟ ܦܠܐ ܟܐܝܐ ܘܠܐ ܡܚܐܝܐ ܀
ܐܘ ܟܐܝܬܐ ܕܟܠܐ ܚܟܝܐ ܥܠ ܠܐܚܝܐ:
ܕܥܠ ܚܝܐ ܕܟܠܐ ܕܢܦܫ ܦܠܐ ܕܐܝܬܐ ܀
ܐܘ ܕܟܠܐ ܕܢܬܒܐ ܕܟܠ ܕܚܝܐ ܘܠܐ ܡܚܐܝ ܦܠ ܀
ܐܘ ܘܡܐܝܟ ܠܐ ܡܚܝܐ ܕܟܠ ܚܝܐ ܐܘܪ:
ܕܥܒܪ ܡܢܪ ܢܚܐ ܕܐܘ ܘܠܐ ܡܚܐ ܦܠ ܀
ܡܫܬܘܫܐ ܡܕܡ ܡܚܝ ܕܒܘܡܪ ܟܘ:
ܐܝܟ ܠܐ ܐܣܟܪ ܠܐ ܕܡܫܚܐ ܘܐܬܩܐ ܡܚܝܐ ܀
ܡܪܝܐ ܠܐ ܐܣܟܪ ܠܐ ܕܡܫܚܐ ܘܐܬܩܐ ܡܚܝܐ ܀
ܡܪܝܐ ܕܐܝܬ ܕܐܘ ܕܢܚܐ ܡܢ ܡܪܝ ܠܐ ܡܚܝܐ ܀
ܡܚܝܐ ܕܐܘ ܕܐܘ ܕܢܚܐ ܕܢܚܐ ܡܢ ܡܪ ܡܫܝܚܐ:
ܡܪܝܐ ܕܢܩܠ ܕܐ ܡܫܬܐ ܡܫܬܐ ܡܚܝܐ ܀
ܐܝ ܟܘ ܘܡܐ ܕܟܠ ܕܟܝܐ ܡܫܝܚܐ ܡܫܝܚܐ:
ܐܝ ܢܫ ܡܢܐ ܕܚܝܢ ܢܚܘܐ ܕܚܠ ܚܝܐ ܀
ܐܝ ܕܐ ܡܫܬܐ ܡܝܐ ܕܐ ܕܚܬܐ ܡܠ ܚܝܐ:

70 and a person lives in it richly without concern.
When you pass by, do not, as usual, turn aside when you draw near to us,
so that the call of the service is ineffectual in bringing you here.

CHRIST PHYSICIAN AND SOURCE

One would not usually go to the house of the physician,[12]
but an abscess would pressure him to go to the surgeon.
75 If you have an abscess in your soul, this same abscess
induces and propels you to beg on account of your sins.
Let the sickness move you to come out of pain, to show your abscess
to the physician who treats and gives health without pay.
Come in and see the abscesses of iniquity while being treated,
80 and the injuries of all the sinners while being healed.
Come and see the streams of rivers of living water
that run here from the source of prophecy.
The entire flock, endowed with reason, has settled in a flourishing meadow,
and the Son of God, who has been made a shepherd, leads it.
85 It drinks living water to satiety in the high place,
from the source that the spear opened on Golgotha. John 19:34
The meadows of might are the divine scriptures: Gaze, diligent one,
take delight, be fattened, and live well. Ps 23:1–2
Come to prayer and bring along your whole self;

[12] 'Physician' is one of the popular titles of Christ; see Murray, *Symbols of Church and Kingdom*, p.199–203.

ܐܘܠܐ ܢܚܡܐ ܐܢܬ ܡܬܐ ܕܐܠܗܝܐ ܟܠܡܢܐܝܬܐ ܀ 70
ܠܐ ܟܡܒܐ ܐܡܗܐ ܕܐܠܗ ܒܪ ܐܟܪ ܐܝܬ: 650
ܡܢܐ ܐܡܬܚܐ ܘܠܐ ܦܘܢܥܐ ܕܐܘܨܐ ܢܡܐ ܀
ܕܟܡܐ ܘܐܡܐ ܟܐ ܟܡܒܐ ܐܢܬ ܐܢܐ ܟܐ:
ܐܠܐ ܥܡܐ ܡܪܝܡ ܟܐ ܢܐܢܐ ܢܒ ܟܪܘܟܐ ܀
ܐܝܟܐ ܕܐܡܐ ܟܒ ܥܡܐ ܕܢܥܡܘ ܐܟ ܐܟ ܥܡܐ: 75
ܢܢܒ ܢܡܐ ܒܪ ܡܥܡܡ ܐܝܬ ܟܐ ܡܬܟܐ ܀
ܪܡܐ ܕܐܟ ܡܐ ܡܢ ܡܥܐ ܡܬܐ ܥܡܐ:
ܠܐܡܐ ܘܟܪܟ ܐܘܠܐ ܐܝܬܐ ܡܥܡܡ ܡܥܟܡܐ ܀
ܐ ܟܡܐ ܐܡܪ ܥܡܐ ܘܟܐܠܐ ܒ ܡܠܟܪܟ:
ܐܡܟܐ ܘܦܐ ܡܟܐܬܐ ܒ ܡܠܟܬܟ ܀ 80
ܐ ܡܪ ܐܦܐ ܘܢܥܘܐ ܘܡܬܐ ܡܬܐ:
ܘܢܘܡ ܥܘܦܐ ܡܢ ܡܟܥܐ ܘܟܥܐ ܀
ܟܬܐ ܡܟܟܐ ܘܥܬܐ ܡܬܢܐ ܘܟܡܐ ܦܟܐ:
ܡܟ ܟܟܐ ܘܟܡܒ ܢܡܐ ܐܡܘܟ ܟܐ ܀
ܡܡܐ ܡܡܐ ܡܬܐ ܡܬܐ ܡܬܐ ܡܐܐ ܢܡܐ: 85
ܡܢ ܡܟܥܐ ܘܡܡܐ ܢܡܐ ܟܐ ܟܟܡܐ ܀
ܡܬܢܐ ܘܟܡܐ ܡܢܐ ܐܢܡ ܟܟܡܬܐ:
ܘܟ ܡܥܐ ܐܡܡܡ ܐܡܡ ܐܡ ܡܟ ܀
ܐ ܟܪܟܐ ܐܡܐ ܦܟ ܢܐܐ ܟܡܡ:

PASTORAL EXHORTATIONS

90 do not let your mind stay in the market with the business.[13]
If you are here, let your inner person
also be here inside the gate of the crowned one.
Why is your mind out roaming after affairs,
So that when you are here you are not here but there?
95 Outside in the market, in calculations and profits,
your mind errs! Bring it and let it go in to beg for its life.
Stand not with one half inside and one half outside,
for if you are divided, your prayer will be lost between the halves.
Stand to pray a collected, unified, and true man,
100 and all that you ask for, you can obtain from God.
If you want to ask for mercy from God,
why do you rush to leave when he has not (yet) given (it) to you?
Stay long and harass the physician and beg him;
shed tears of repentance and sprinkle his threshold.
105 Keep begging, for (even) if he does not give you out of love,
he is unable to withhold all persistent requests. Luke 11:5–8
Be persistent at the physician's door and do not be bored,
for if you are bored he will not treat you. Why are you standing (there then)?
Persistence knows how to obtain mercy from him,
110 for she does not let him go away from her unless he gives to her.

EXHORTATIONS TO THE REPENTANTS

O penitent, be persistent, and as much as you ask for,
you will receive from the Giver of all good things.
Why do you rush to go to (your) business?

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[13] The wording of this and the following two stanzas is also found in the liturgy; *Ṣlawōṯō d-yawmōṯō šḥīmē*, *sutōrō* of Sunday, pp. 484–486.

ܠܐ ܬܫܚܠ ܟܝܐ ܚܫܘܠܐ ܥܡܗ ܕܝܢ ܫܘܚܬܗ ܀ 90
ܕܝ ܥܘܠܐ ܐܝܠܐ ܐܝܟ ܟܢܢܘܡ ܥܡ ܟܝܢܐ:
ܥܘܠܐ ܬܥܠܐ ܟܝܟܐ ܡܢ ܐܘܟܢܐ ܕܡܫܟܚܐ ܀ 651
ܟܡܢ ܕܡܢܘ ܬܫܡܫ ܫܠܐ ܕܟܠ ܕܚܢܐ:
ܡܢ ܥܘܠܐ ܐܝܠܐ ܟܝ ܥܘܠܐ ܐܝܠܐ ܐܠܐ ܐܡܢ ܀
ܟܕ ܡܢ ܡܠܟܘܬܐ ܕܚܝܢܐ ܕܟܘܡܐ: 95
ܠܟܠ ܥܡܗ ܐܠܗܘܬ ܟܠܗ ܟܠ ܡܬܩܝܡ ܀
ܠܐ ܟܝܟ ܡܟܝܡ ܕܟܕ ܡܟܝܡ ܐܝܢܐ ܡܐܡ:
ܕܝ ܐܝܩܝ ܐܝܟ ܪܟܐܡ ܡܢ ܡܩܝܡ ܀
ܟܝܢܐ ܕܡܢ ܕܥܡܐ ܕܥܕܢ ܡܕܡ ܟܝܢܐ:
ܡܢܐ ܗܘ ܐܝܠܐ ܟܝ ܐܡܪ ܡܢ ܟܝܢܐ ܀ 100
ܐܝܢܐ ܐܝܠܐ ܕܡܫܠ ܟܝܢܐ ܡܢ ܟܝܢܐ:
ܟܡܢܐ ܕܢܡܪ ܐܝܠ ܕܐܬܘ ܟܝ ܒܝ ܠܐ ܡܕܝ ܟܝ ܀
ܐܝ ܕܝܐܘܗ ܕܗܘܐ ܠܐܗܐ ܕܟܝ ܐܡܬܐ:
ܕܐܠܐ ܕܡܬܐ ܕܐܡܬܐ ܕܟܝ ܐܡܬܐ ܀
ܐܡܝܐ ܕܟܝ ܕܝ ܡܢ ܡܢܐ ܠܐ ܡܬܐ ܟܝ: 105
ܟܡܪܝܐ ܠܐ ܡܪܝ ܕܬܠܐ ܕܠ ܟܠܝܢܐ ܀
ܗܘ ܡܪܝܐ ܟܐܘܬܐ ܕܐܡܢ ܠܐ ܕܐܡܢ:
ܕܝ ܐܡܪ ܟܝ ܠܐ ܟܪܝ ܟܝ ܡܢ ܠܐ ܐܝܠܐ ܀
ܡܪܝܐ ܡܪܝ ܕܐܬܘ ܬܫܡܫ ܡܢܗ:
ܕܠܐ ܡܢܢ ܡܢܗ ܕܢܫܡ ܡܢܗ ܐܠܐ ܡܬܐ ܟܝ ܀ 110
ܐܝ ܐܡܪ ܗܘ ܡܪܝ ܕܡܢ ܕܐܡܪ:
ܡܠܟܐ ܕܐܠܗ ܕܡ ܡܢ ܡܢܗ ܕܠܐ ܟܝܢܐ ܀
ܟܡܢܐ ܕܢܡܪ ܐܝܠ ܕܐܬܘ ܟܝ ܒܝ ܫܘܚܬܗ:

Why do you hurry to get out to attend to (such) matters?
115 Why[14] are you running after the world that cannot be possessed?
Why do you spend your days in vanity[15]?
Why are the Hours of the church considered idleness?
Why is not the liturgical service considered a meal?
Why are you hard-working when you perform your work,
120 and here you are rigid, cold, and idle with regard to petition?
In the world totally filled with death you are illuminated,
but in the place full of light and life, behold: you are dark!
In the world you are awake but in the house of God, behold: you are asleep!
The children of daylight do not sleep in the place of the sleepless angels.
125 Wake up, man, and rouse yourself for the petition.
Do not be weary: When they give you life you shall take it.
Mercy brought you into this house full of profits;
if you remain long in it, consider not this a loss of time.

THE LITURGY OF THE WORD

Be patient and listen to the tunes of the Psalms
130 that the prophetic finger struck on the words of David.
Pay heed to the hymns (sung) by the virgins with glorious voices[16]
that the wisdom of the Most High has given to the congregations.

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[14] R: ܡܢ "from."

[15] R: omits ܕܥܠܡܐ.

[16] Jacob of Sarug mentions such choirs with regards to Ephrem the Syrian, see S. P. Brock, *St. Ephrem the Syrian: Hymns on Paradise*, pp. 22–24.

652 ܟܬܒܘܗܝ ܐܝܟ ܐܦܘܡ ܐܠܗܐ ܕܝܢ ܕܥܬܝܕܐ ܀
115 ܟܦܘܪ ܢܝܚܐ ܐܝܟ ܟܠܗ ܒܟܬܒܐ ܘܠܐ ܡܫܬܡܥܢܐ:
ܟܦܘܪ ܬܩܘܡܐ ܐܦܝܠܐ ܐܢܘܢ ܟܬܝܢܦܘܬܐ ܀
ܟܦܘ ܕܒܢܐ ܘܒܝܐ ܣܓܝܡ ܟܝ ܡܠܟܐ:
ܟܦܘ ܐܡܬܝܐ ܠܐ ܣܓܝܐ ܟܝ ܐܝ ܚܢܢܐ ܀
ܟܦܘ ܨܓܝܢ ܐܝܟ ܡܐ ܘܦܟܝܪ ܐܝܟ ܕܟܬܒܐ:
120 ܗܘܘܐ ܐܦܝܗ ܚܢܝܢ ܬܡܐ ܡܢ ܟܬܘܐ ܀
ܟܬܒܐ ܕܡܐ ܦܝܫ ܡܝܐ ܬܗܝܐ ܐܝܟ:
ܗܝܠܐ ܕܡܐ ܢܗܘܐ ܡܬܐ ܐܐ ܫܦܪ ܐܝܟ ܀
ܟܬܒܐ ܒܝܢ ܐܝܟ ܗܝܡ ܟܬܒܐ ܐܐ ܕܦܪ ܐܝܟ:
125 ܐܠܐܝܢ ܟܬܒܐ ܬܠܝܢ ܡܠܟ ܟܠ ܟܬܘܐ:
ܠܐ ܐܡܠܐ ܟܝ ܐܐ ܕܡܬܝܢ ܟܝ ܡܬܐ ܐܦܝܪ ܀
ܐܝܟܘܪ ܕܫܡܐ ܟܬܒܐ ܟܬܒܐ ܡܠܐ ܬܠܝܢܐ:
ܠܐ ܡܠܟܐ ܢܗܘܐ ܣܓܝܪ ܟܝ ܐ ܐܝܟ ܡܗ ܀
ܐܝܟ ܕܡܝ ܬܡܝܪ ܩܠܐ ܕܫܬܐ:
130 ܕܢܦܩ ܒܟܐ ܕܒܬܘܐ ܡܩܝܪ ܕܦܝ ܀
ܒܝܐ ܡܒܕܩܐ ܡܢ ܢܩܦܐ ܡܩܝܪ ܦܪܝܣܐ:
ܕܡܡܪܐ ܕܐܐ ܢܪܝܪ ܐܢܘܢ ܟܬܝܩܬܐ ܀

Listen to the Prophets, who like pipes of pure gold
pour forth life from their mouths into the ears of man.
135 Pay heed to the Apostles, who like running rivers
force their way to water the royal Paradise with magnificent streams.
Turn your ear toward the divine bema,[17]
and receive from it precious pearls.
Learn and believe that the Testaments are rivers,
140 for in both of them you have life that has no end.
Listen to the New and pay heed to the Old, and realize
that in both one and same truth is spoken to you.

THE APOSTLES ARE RIVERS

Behold, you hear from the Old Testament that four rivers
run from the blessed source of Eden, Gen 2:10–14
145 And then in the New Testament (that) the Apostles like four rivers[18]
went out to the four corners (of the world), watering them.[19]

FRUITS OF THE EUCHARIST AND EXHORTATIONS

Behold the Tree of Life—our Lord! It carries its fruits
full of life to those who eat them from his table.
O you who are bitten by the snake that killed Adam:
150 Go in and take refuge in the Tree of Life who will heal you.
Plant your lives in the Service full of mysteries,

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[17] On the bema see R. Taft, "Some Notes on the Bema in the East and West Syrian Traditions," *OCP* 34 (1968), pp. 326–59, and E. Loosley, *The Architecture and Liturgy of the Bema in Fourth- to Sixth-Century Syriac Churches* (Patrimoine Syriaque 2; Kaslik, 2003).

[18] R: omits ܠܐܘܢܓܠܝܘܢ.

[19] P: ܒܩܡ ܟܬܝܒܐ ܕܢܥܡܘ ܠܐܪܥܐ ܕܫܡܝܡܬܐ "They went out to water the land that was desolate." Following this variant, version B adds a stanza: ܥܕܢ ܗܘܐ ܟܪܟܐ ܕܐܝܠܢܐ ܗܢܘܢ ܐܪܒܥܬܐ ܘܢܦܩܘ ܠܐܪܒܥ ܣܛܪܐ ܘܐܦܪܚܘ ܐܢܘܢ. "Eden is Golgotha, and the Evangelists are the rivers, the four went out to the four corners and made them rejoice!"

ܡܛܠ ܟܝܢܐ ܕܐܝܟ ܡܫܟܚܬܐ ܕܒܪܝܬܐ ܟܠܗܝܢ:
ܢܫܩܠ ܡܢܐ ܕܐܝܬܐ ܕܝܢܐ ܕܐܢܐ ܕܝ ܩܕܡܬܗܘܢ ܀
653 135 ܕܐܠܐ ܟܡܟܬܫܐ ܕܐܝܟ ܡܢܕܝܥܐ ܕܢܫܬܘܬܐ:
ܐܦܝܠ ܡܢܩܠ ܟܝܢܐ ܡܫܚܐ ܚܐܩܐ ܕܡܐ ܀
ܐܦܝ ܐܢܘܢ ܠܐܦ ܕܐܡܐ ܕܐܟܘܬܐ:
ܘܡܢܠ ܡܢܘ ܡܬܟܝܢܐ ܡܫܬܐ ܀
ܡܟܝ ܕܐܡܐ ܕܒܝܢܐ ܕܢܫܬܘܬܐ:
140 ܕܐܠܦܐܡܝ ܐܝܠ ܟܝ ܡܢܐ ܕܠܐ ܡܘܟܚܐ ܀
ܡܛܠ ܟܝܢܐ ܕܢܫܬܘܬܐ ܕܟܠܡܐ ܕܝܢ ܐܢܝ:
ܕܐܠܦܐܡܝ ܡܢ ܕܝ ܡܢܘ ܡܠܡܡܠܠ ܟܝ ܀
ܐܝ ܡܛܠ ܐܝܠ ܡܝ ܟܠܡܐ ܕܢܫܬܘܬܐ:
ܐܝܟܐ ܕܘܕܝ ܡܝ ܡܟܘܬܐ ܟܡܐ ܕܚܝܐ ܀
145 ܘܐܡܪ ܟܝܢܐ ܡܟܬܫܐ ܟܝܡܠܐ ܕܢܫܬܘܬܐ:
ܐܝܟܐ ܕܒܩܠ ܠܐܦܟ ܩܬܝܠ ܕܐܦܝܡ ܐܢܝ ܀
ܐܝ ܐܟܝܐ ܕܡܢܐ ܕܐܠܟܝ ܩܐܦܘܡ:
ܕܡܟܝ ܡܢܐ ܠܐܩܟܡܘܢ ܡܝ ܩܐܦܘܢ ܀
ܐܘ ܕܐܢܬܩܠ ܡܝ ܡܢܡܐ ܕܡܠܟܐ ܠܐܘܡ:
150 ܟܠܟ ܐܠܟܕܠ ܟܐܠܟ ܡܢܐ ܕܐܝ ܢܐܡܩܢ ܀
ܕܟܠ ܡܢܬܩܢ ܟܐ ܐܡܩܡܐ ܕܡܟܐ ܐܕܐ:

so that you may bear sweet fruits of glory for the Lord of Eden.
Life springs up from the Service of the house of God.
O lovers of life, abstain not from its benefits.
155 The human soul is open to influence;[20]
the more she reflects on something the more she absorbs to become similar (to that thing).
When she hears the lamenting voice of wailing women,
she moves in grief and sheds abundant tears for the dead.
And if she hears singing and playing of the actors, she becomes light-hearted,
160 so that she may loudly and joyfully burst into laughter.
When she hears bad news, fear possesses her,
but if she hears a good report, she becomes happy because of it.
Every wind that blows around her awakens her,
and to whatever side it is on, she turns each time.
165 Now when she hears the voice of the Service of God's house,
she is moved spiritually with the love of God.
And as she despises the evil world and its affairs,
she goes in and mingles with the divine meditations.
She pursues and loves this spiritual intimacy,
170 while she despises the world with its possessions and affairs.
She takes delight in the holy hymns,
eliminating from herself all corporal thoughts.
The soul despises the love of the world and its attractions,
and the thoughts of immoderation and carelessness.
175 The more she hears these hymns that are sung for her,
the more she becomes pure, modest, and full of hope and discernment.
On this account, he who goes into the house of God,

[20] ܡܩܒܠܢܝܐ ܕܥܒܝܕܬܐ lit. "receptive of actions."

ܘܐܝܟܡܝ ܩܐܡܝܢܐ ܣܟܝܠܐ ܘܥܡܝܩܐ ܟܝܢܐ ܕܝܢܐ ܀
ܡܬܐ ܢܚܝܡ ܡܢ ܐܠܗܘܬܐ ܘܡܠܐ ܟܠܗܘܢ:
654 ܕܣܥܪ ܡܬܐ ܠܐ ܐܝܟܐܝܟܝ ܡܢ ܥܠܝܘܬܗ ܀
155 ܢܚܐ ܘܐܢܐ ܥܩܚܟܝܢܐ ܕܝܢ ܕܚܬܝܐ:
ܟܚܐ ܘܥܘܕܐ ܡܢܟܝܢܐ ܟܠ ܘܐܝܟܐ ܡܢܗ ܀
ܐܡܐ ܘܥܡܐ ܡܠܐܟܝܐ ܕܟܝܢܐ:
ܕܐܝܐ ܚܝܐ ܘܐܥܩܪ ܕܠܐ ܚܝܝܐ ܀
ܡܢ ܐܝܟ ܥܡܐ ܘܥܕܐ ܕܚܝܐ ܡܬܬܚܝܐ ܕܟܝ:
160 ܕܡܪܝܐܝ ܐܝܟܘܢ ܟܝܣܐ ܚܝܠܐ ܕܥܡܐ ܀
ܐܡܐ ܘܥܡܐ ܠܚܝܐ ܚܝܢܐ ܕܢܐ ܕܟ ܕܝܐ:
ܡܐܝܟܘ ܘܡܟܐ ܠܚܐ ܐܥܩܪ ܡܟܡܪܐ ܟܠ ܀
ܡܟܡܝ ܕܝܡܐ ܘܢܩܚ ܕܐܘܢ ܡܟܝܢܐ ܟܠ:
ܟܠܐ ܟܝܢ ܟܡ ܐܠܐ ܕܩܝܡ ܐܝ ܟܠ ܐܝܬܐ ܀
165 ܡܐ ܘܥܡܐ ܕܝ ܡܠ ܐܡܡܐ ܘܡܠ ܟܠܗܘ:
ܕܡܢܐ ܐܡܐ ܡܢܡܐ ܟܠ ܟܠܗܘ ܀
ܐܝܟ ܡܠܐ ܟܠ ܟܠܟܐ ܡܐ ܐܝ ܟܪܝܟܐ:
ܡܐܠܐ ܡܟܠܐ ܡܟܝ ܡܝܢܐ ܟܠܗܘܬܐ ܀
ܡܢܐ ܡܢܡܐ ܟܠ ܡܢܡܐ ܕܡܢ ܕܡܢ:
170 ܡܟܡܐ ܟܠܟܐ ܟܪܝܟܐ ܡܟܟܝܬܐ ܀
ܡܟܪܐ ܟܠ ܡܟܝ ܩܠܐ ܘܥܡܐ:
ܡܥܐ ܡܢܐ ܠܐ ܢܩܥܐ ܩܝܬܐ ܀
ܡܟܡܐ ܢܚܐ ܟܣܥܡ ܟܠܐ ܡܟܝܝܐ:
ܟܝܢܩܥܐ ܘܟܝܟܐ ܟܝܟܐ ܀
175 ܟܚܐ ܘܥܡܐ ܡܟܝ ܩܠܐ ܘܡܪܝܡܝ ܟܠ:
655 ܢܚܐ ܡܢܐ ܡܟܐ ܡܟܐ ܡܟܝ ܡܟܝܐ ܀
ܡܟܐ ܡܐ ܐܝ ܢܝ ܟܡ ܟܠܗܘ:

ought to remain to commit himself to prayer.
The church in the world is like a teacher to the human being,
180 teaching, educating, and treating the wounds of all who come to her.
From her teaching, the soul becomes illuminated through repentance,
so that she may overcome the darkness of death when it meets her.
Come, enter, you stupid ones defiled by fleshly desires,
and purify your lives by the teaching of the daughter of light.
185 Do not rush to take leave from the meal
which the bride has made so that the entire world may take delight in it.
Do not depart when the Sanctification begins[21] in the Holy of Holies,[22]
for you are a member of the household and not a stranger (who must) move out!

DISMISSAL OF THE CATECHUMENS

When you hear: "Let the one who did not receive the signing leave!"[23]
190 you ought not to leave since you are signed and are a family member.
Be one of the household during the time of these mysteries:
Do not move to get out and be one of the outsiders!

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[21] ܐܬܐ ܕܩܕܫܬܐ: Reference to the anaphoric section of the liturgy as is also suggested by line 189, which deals with the dismissal of the catechumens.

[22] ܒܝܬ ܩܘܕܫܐ (=ܒܝܬ ܩܘܕܫܐ) is synonym with ܒܝܬ ܩܘܕܫܐ and ܒܝܬ ܩܘܕܫܐ.

[23] The wording that occurs in the East Syriac Churches is: *man d-lā šqīlā leh rušmā d-ḥayyē nēzal* " he who has not received the sign of life may go"; *Ṭaksā d-kahnē d-ʿedtā d-maḏenḥā*, p. 13; On the dismissal of the catechumens see S. Jammo, *Structure de la Messe Chaldéenne*, pp. 153–54; on the dismissal in all Eastern Churches see J. Madey et al., *The Eucharistic Liturgy in the Christian East*, pp. 210, 308, 335.

ܐܝܟܐ ܕܚܕܐ ܒܝܬܗ ܢܦܩܘ ܡܪܝܡܬܐ ܘܐܡܗ ܡܪܝܡ ܕܐܝܬ ܠܗ ܫܘܠܛܢܐ ܕܥܠ ܟܠܗ ܥܠܡܐ ܕܐܝܬ ܒܗ ܡܠܟܘܬܐ ܕܫܡܝܐ ܘܕܐܪܥܐ ܕܐܝܬ ܒܗ ܫܘܠܛܢܐ ܕܥܠ ܟܠ ܒܪܝܬ

You are signed with the sign, you are marked with the mark, among the brothers you are written:
Why do you leave with the unsigned, like a deficient one?
The priest puts out he who is not baptized when the sanctification takes place;
he does not put you out for you are baptized in a divine way!
Baptism, the daughter of light, is the sign of the King;
since you bear this great sign, why do you leave?
They signed you with the oil, and your face is signed by the sign of the Cross of light,
but the one who is not signed the way you are signed, they ask to leave.

THE LORD'S PRAYER

The sign of life made you a brother to the Only-Begotten One
and a son of his Father, and since you are in the household, do not leave!
Remain inside the gate and call the Father: Our Father!
Because you are a son, you are permitted to call: Our Father![24]
On account of this, they put out he who is not baptized once the Sanctification takes place,
for he is not permitted to call the heavenly One "Our Father!" Matt 6:
He who is not baptized, his lot is not among the sons,
and if he calls the Father "Our Father" this would be a lie!
On account of this they say: "Let the one who did not receive the signing leave!"
that a lie may not be spoken among the true ones.
They put out the one who is not born a second birth,

[24] On the relation between the "sonship" and the "signing" (*rušmō*), and on the *rušmō* on the forehead and for the lack of reference to the anointing of the whole body, see S. P. Brock, "Baptismal Themes," p. 336 and 339–340.

ܚܕܝܬܐ ܕܥܡܡܐ ܚܝܢܝܐ ܠܡܫܝܚܐ ܟܐܢܐ ܡܠܟܐ ܕܝܠܗ:
ܚܝܐ ܢܦܫ ܕܝܠܗ ܟܡ ܠܐ ܢܥܡܡܐ ܕܡ ܢܫܡܢܐ:
ܠܐܡܐ ܘܠܐ ܚܫܒ ܠܗܢܘ ܡܕܐ ܘܡܚܝܢ:
ܟܕ ܟܡ ܡܦܩ ܘܚܫܒܐ ܕܝܠܗ ܘܟܢܘܫܐ:
ܘܡܦܩܐ ܘܡܚܟܐ ܡܚܫܒܘܬܗܘܢ ܥܡ ܟܝܠ ܢܫܡܢܐ:
ܡܚܫܝܢܐ ܒܝܕ ܘܡܚܟܐ ܕܝܠܗ ܚܝܐ ܢܦܫ ܕܝܠܗ:
ܚܡܝܢܐ ܕܡܦܩܡ ܡܟܝܟܝܢ ܢܡܝܘܐ ܘܥܡܡ ܩܢܘܡܝ:
ܡܠܐܡܐ ܘܠܐ ܘܥܡ ܕܡ ܘܘܥܡ ܕܝܠܗ ܕܡܢܝ ܢܐܝܠܐ:
ܘܡܦܩܐ ܘܡܢܢܐ ܟܡܝ ܕܡܐ ܟܡܫܝܢܐ:
ܡܚܝܢܐ ܕܝܠܗ ܕܠܐ ܩܡܝ ܕܝ ܠܐ ܩܦܡ ܟܝ:
ܟܝܐ ܡܢ ܐܘܟܐ ܩܢܐ ܡܚܝ ܕܐ ܐܟܡ:
ܡܚܝ ܘܕܝܠܗ ܕܝܠܗ ܕܝ ܩܡܝ ܟܡ ܐܡܢܐ ܐܟܡ:
ܠܐܡܐ ܘܠܐ ܚܫܒ ܟܐ ܡܕ ܡܩܡܝ ܡܕ ܘܡܠܐܩܝܐ:
ܘܠܐ ܩܡܝ ܟܐ ܘܡܢܐ ܐܟܡ ܟܡܩܝܢܐ:
ܡܚܝ ܡܩܡܝ ܟܐ ܚܝܢܐ ܡܢ ܡܢܝܢܐ:
ܡܚܝ ܡܕ ܐܡܝ ܘܐܡܐ ܘܠܐ ܡܚܝ ܚܝܢ ܕܝܠܗ ܢܐܝܠܐ:
ܘܠܐ ܐܝܡܝ ܘܟܝܐ ܡܢ ܚܝ ܩܢܝܢܐ:
ܚܝ ܡܩܡܝ ܟܐ ܕ ܠܐ ܩܝ ܢܚܝ ܘܐܘܡ:

lest he dare to call "Our Father!" with the many,
and a false word would be heard
in the chaste congregation that sings every day truthful songs.
On account of this, when they put out that unbaptized one,
you, go in, for it is easy for you to call "Our Father!"
You are born a second birth spiritually,
and it is proper that you call "Our Father!," so stay and call (him).
The Bridegroom descends to see the Bride betrothed to him:
Stay, O Soul, inside the bridal chamber so that he may see you here!
Do not go out of the inner chamber of the royal Bridegroom,
so that he may descend to see you, bearing the riches from his Father's house.
The priest calls upon him: For you sent him;[25] stay with him,
for if he comes and does not see you he will be angry.

THE EPICLESIS

Along with the priest, the entire congregation petitions the Father
to send his Son to come down and settle on the oblation.
The Holy Spirit makes his power descend on the bread and wine,
sanctifying them and turning them into the Body and Blood.[26]

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[25] "You" in the feminine, but the masculine must be correct since the subject is the heavenly Father who sent his Son to the world; R: ܐܢܬ (masculine).

[26] For the wording of lines 226–8 see S. P. Brock, "Invocations to/for the Holy Spirit in Syriac Liturgical Texts: Some Comparative Approaches," in R. F. Taft and G. Winkler (eds), *Comparative Liturgy. Fifty Year after Anton Baumstark* (OCA 265; Rome, 2001), pp. 377–406, esp. 394.

ܘܒܟܘܠܗ ܢܚܢܢܝܢ ܢܚܢܐ ܐܟܘܡ ܟܡ ܡܟܝܬܐ ܀
ܘܢܚܝܡܘܢ ܟܘ ܡܠܐ ܒܚܠܐ ܒܟܘܠܗ:
ܚܛܝܐ ܒܚܐ ܘܡܐ ܕܡܟܝܢ ܡܟܝܢܘܬܐ ܀
ܘܡܟܝܠ ܗܘܐ ܡܐ ܘܡܚܡܝ ܟܘ ܟܘܗ ܠܐ ܚܛܝܐ:
ܟܝܐ ܟܘܠ ܟܝ ܐܝܠ ܒܚܛܝ ܕܝ ܟܝ ܐܢܐ ܐܟܘܡ ܀
ܡܟܝܐ ܐܝܠ ܕܝ ܡܟܝܐ ܒܐܘܢ ܕܘܡܡܐ:
ܘܡܚܛܝ ܕܝ ܟܝ ܐܢܐ ܐܟܘܡ ܡܕܐ ܕܘܢ ܀
ܡܠܐ ܡܠܐ ܢܡܐ ܟܚܟܐ ܒܚܛܝܐ ܟܘ:
ܚܛܝ ܐܘ ܡܚܝ ܟܝܟܘܬܐ ܘܡܠܐ ܢܡܡܝ ܀
ܘܡܡܐ ܟܝ ܡܚܝ ܟܝ ܡܟܝܬܐ ܘܡܠܐ ܡܚܟܐ:
ܘܡܡܐ ܟܝ ܡܟܝ ܟܝ ܡܟܝ ܟܝ ܡܟܝ ܟܝ ܀
ܡܟܝ ܡܢܐ ܟܘ ܒܐܝܠ ܡܡܡܐ ܡܚ ܡܡܡܐ:
ܒܡܡܐ ܒܐ ܐܠܐ ܡܠܐ ܡܢܐ ܟܝ ܡܟܝ ܟܝ ܀
ܟܚܝ ܘܡܡܐ ܚܟܝ ܚܝ ܚܝ ܟܝ ܠܐ:
ܡܒܐ ܟܝ ܡܢ ܡܡ ܡܟ ܟܝ ܟܝ ܚܝ ܀
ܡܚܝ ܘܚܝ ܡܟ ܟܝ ܟܝ ܟܝ ܟܝ ܟܝ:
ܡܚܝ ܟܝ ܐ ܟܝ ܟܝ ܟܝ ܟܝ ܟܝ ܀

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And everyone who is in the House, moved, will call: "Our Father!,"
and the new sons sanctify him and bless him.
And through his hovering (the Holy Spirit)[27] mixes them in a holy way,
and sacramentally they become one with him, as is written. Cf. John 17:11, 21
He who leaves with the Listeners,[28] what will he do
when they search for him in the House and he is not there to call "Our Father!"?
The one (who leaves) deprives himself of the hovering—no one else deprives him of it.
What does he gain in the market in which he errs?
Despise affairs and hate profits that cannot be possessed,
and remain in the house of God during the mysteries.

SATAN ANNOYED BY THE EUCHARIST

Your enemy is vigilant and thirsty for your blood,
and as much as he can he will prevent you from the (Eucharistic) benefits. 1 Pet 5:8
When these *rōzē*-mysteries, full of life, are administered,
he (=Satan) fabricates motives leading to all sorts of losses
and in every way, by his craftiness, brings you outside (the church),
so that you may be removed from the crowd that chants: Sanctus![29]
Satan is annoyed by these holy hymns,
and if he could, he would bring out the whole world,
and there would be no one in the sanctuary to call "Our Father!"
so that the repentant may not find compassion and mercy.

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[27] For 'hovering' (*ruḥōfō*), see Brock, "Invocations," pp. 395–7.

[28] The Listeners are catechumens for Bar Ṣalībī, *Exposito Liturgiae*, p. 6. For other opinions see S. Jammo, *Structure de la Messe Chaldéenne*, pp. 154–155.

[29] The "people" chants Sanctus; Bar Ṣalībī, *Exposito Liturgiae*, p. 53:25-26.

ܘܩܠܗ ܡܢ ܒܝܬܗ ܕܐܒܗܝ ܢܦܩܘ ܐܝܟܢܐ:
ܐܡܪܘܗܝ ܕܐܡܪܘܗܝ ܕܐܡܪܘܗܝ ܕ

He knows what kind of compassion there is in the Sanctuary,[30]
250 at the time when the Bride cries out, "Forgive my faults!"
He knows that the royal Bridegroom is full of mercy,
and that he hears her and pardons her, for he died for her sake.
On this account, Satan is concerned and is much anxious
to drive people out of the church during the time of mysteries,
255 lest, when the entire congregation cries out, "Forgive my faults!,"
the sinner also shows up to be acquitted!

GOD IS EVER MERCIFUL

For when some gift comes forth from God,
he gives it[31] to him who is worthy and (him) who is not worthy.
(His gift), when he showers it, is like the sun and the rain,
160 and he has mercy for sinners as well as for righteous ones. Matt 5:45
When the congregation begs for mercy from God,
even the sinners that are in it enrich themselves with his grace.
When the congregation begs the Father for mercy,
he does not withhold it, not even from the bad ones found therein.[32]
265 But the Evil one presses people to steal away men at the time of the mysteries,
to deprive them of the gift of the House of God.

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[30] Dom Hugh Connolly believes that *bēṯ qudšō* is the entire church but this is unlikely since the source of the compassion is the body and blood of Christ consecrated inside the sanctuary; see "A Homily of Mar Jacob of Serûgh;" p. 283 and n. 12.

[31] R and P: ܗܘ (masculine).

[32] R: ܗܝ (feminine).

ܡܪܝܐ ܬܘܒ ܠܝ ܐܡܪܐ ܫܠܡ ܠܟܘܢ ܩܕܡܝܗܘܢ:
250 ܕܢܗܘܘܢ ܒܚܕܐ ܒܚܕܐ ܡܬܚܙܝܢ ܠܟ ܡܫܬܚܪܝܢ:
ܡܪܝܐ ܬܘܒ ܠܟ ܠܡܫܡܫܐ ܕܡܠܟܐ ܒܗܠܐ ܕܐܢܫܐ:
ܕܡܬܚܙܐ ܬܘܒ ܠܟܝ ܕܢܦܩ ܬܘܒ ܠܟ ܒܟܠܗ ܟܠܝܠܘܬܐ:
ܕܢܩܒܠܘܢ ܐܢܘܢ ܡܫܝܚܘܬܐ ܕܢܬܚܝܠ ܡܢܟܘܢ:
ܡܛܠ ܗܢܐ ܡܢ ܫܠܡܐ ܕܩܕܡܝܗܘܢ ܠܟܝ ܢܬܩܪܒ:
255 ܘܠܐ ܐܢܐ ܒܚܕܐ ܕܠܟܝ ܡܬܚܙܝܢ ܠܟ ܡܫܬܚܪܝܢ:
ܡܛܠ ܕܐܢܬ ܡܫܬܡܥܬܐ ܡܫܝܚܐ ܠܟ:
ܕܐܝܟ ܬܘܒ ܠܟ ܠܐܝܠܐ ܒܢܝܢ ܕܠܐ ܡܬܕܝܢ:
ܠܡܕܡܐ ܕܢܗܘܐ ܒܗܕܐ ܡܫܬܐ ܐܦ ܒܐܪܥܐ ܠܟ:
260 ܐܝܠܐ ܠܟ ܬܫܡܫܐ ܠܐ ܡܫܬܢܐ ܡܠܐ ܕܬܬܩܢܐ:
ܐܝܠܐ ܕܒܥܐ ܡܠܐ ܬܫܡܫܐ ܡܢ ܠܟܝ:
659 ܐܦ ܡܫܬܢܐ ܕܐܝܠܐ ܠܟ ܠܡܕܡ ܡܢ ܡܬܚܙܝܢ:
ܡܛܠ ܕܠܟ ܠܟ ܕܐܢܬ ܡܫܬܡܥܬܐ ܡܫܝܚܐ ܠܟ:
ܠܐ ܛܠܐ ܠܟ ܗܠܐ ܡܢ ܩܪܝܢܐ ܕܡܫܬܡܥ ܠܢ:
265 ܐܠܐ ܩܡܥܐ ܕܒܝܬܘܬ ܐܢܐ ܠܟܝ ܐܬܐ:
ܕܒܝܬܟܘܢ ܐܢܘܢ ܡܢ ܡܬܚܙܝܢ ܕܠܟ ܠܟܝ:

He obscures the soul with troubled and slack thoughts,
and suffocates the mind with mundane ideas.
As he reminds you of business that you have forgotten,
he suffocates the soul with worry about that same matter,
and with some weak thoughts, he stirs you up to get out
of the sanctuary to that worthless business.
And that same thought from Satan drags you
And pulls you to leave, depriving you from the benefits (of the Eucharist).
You might say: I will go and work and at the time of the sanctification
and when the gates are opened, I will go in and take communion!
O intelligent one, chase away these[33] considerations from you and get rid of them;
let your soul take care of its wounds to treat them.

NECESSITY FOR FULL ATTENDANCE IN THE HEALING EUCHARIST

Tell your soul: Woe unto you, full of sores,
this is the time to receive medicine for your wounds.
This is the time to shed tears before the one who treats you,
applying mercy to your illness that torments you.
Behold: this is the time when the gate of the Great Physician is opened;
he treats freely, so bring in your sore that he may take care of it.
This is the time when you may elevate your voice in petition,
for now the gates of Heaven are open for prayers.
This is the time when you may beg your debtor

[33] L and P: ܗܕܝܢ.

ܐܬܬܩܢܝܘܬܐ ܘܟܬܝܒܬܐ ܕܟܬܒܐ ܩܕܝܫܬܐ:
ܐܬܪܝܡܬܐ ܕܟܪܝܣܬܐ ܕܐܘܪܬܐ ܡܬܩܪܝܢ:
ܐܝܟ ܩܕܡܘ ܟܝ ܠܐ ܩܪܝܢܢܐ ܒܠܚܐ ܕܐܝܬ ܟܝ:
ܐܝܟ ܡܬܩܪܝܢ ܟܕ ܟܬܒܐ ܕܪܘܚܐ ܘܐܝ ܩܪܝܢܢܐ:
ܐܬܬܩܢܝܘܬܐ ܕܒܐ ܕܪܫܡ ܟܝ ܟܬܒܐ:
ܡܢ ܫܡܐ ܩܪܝܐ ܠܒ ܩܪܝܢܢܐ ܘܠܐ ܫܠܝܛܐ:
ܐܝܟܐ ܟܝ ܐܝ ܫܪܝܪܐ ܘܡܢ ܡܠܟܐ:
ܡܠܟܐ ܩܕܡܝܐ ܐܝܟ ܡܢ ܫܠܝܛܐ:
ܐܝ ܐܝܟ ܐܝܟ ܐܝܟܐ ܕܒ ܡܠܟܐ:
ܐܬܪܝܡܬܐ ܘܡܠܟܐ ܐܬܪܐ ܐܬܬܩܢܝܘܬܐ:
ܡܢܝܢ ܩܕܡ ܐܝܟ ܕܢܩܝܡ ܟܝ ܡܠܟܐ:
ܐܝ ܐܝܟ ܐܝ ܐܝ ܐܝ ܕܒ ܡܠܟܐ:
ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ ܕܒ ܡܠܟܐ ܩܕܝܫܬܐ:
ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ ܕܒ ܡܠܟܐ ܕܫܡܝܐ:
ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ ܕܒ ܡܠܟܐ ܕܐܪܥܐ:
ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ ܕܒ ܡܠܟܐ ܕܡܝܬܐ:
ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ ܕܒ ܡܠܟܐ ܕܚܝܐ:
ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ ܕܒ ܡܠܟܐ ܕܡܠܟܐ:
ܐܝ ܐܝ ܐܝ ܐܝ ܐܝ ܕܒ ܡܠܟܐ ܕܡܠܟܐ:

to come out to cancel the bill that terrifies you.
This is the time when the Son of God
290 is immolated and set upon the table for sinners to forgive them.
This is the time when the gates and the curtains permit
the sacrifice to come in and the mercy to go out for sinners.
Where, where, are you going, O soul, at this time
when every one goes in to gather mercy from the merciful One?!
295 O you soul, a ewe that fell between thieves!
Stay quiet in the sheepfold that is full of remedies for the broken.
Outside the gate, the wolf is lying in wait for you;
moisten your lips with the blood of the shepherd and then go out and deride him.
Since the Bridegroom came down[34] to give you his body and to sign you with his blood,
300 never come out of his inner chamber to be with outsiders.
The way of the world is full of traps and stumbling blocks,
and demons stand at the shelters and crossroads,
threatening the soul with fury to destroy her,
and they thirst for her blood on account of its beauty that irritates them.
305 In every way and at any time they lay traps
to destroy her because of the beauty that she is endowed with.
Now you, O soul, have a weapon and a strong wall,
and you also have a Savior who does not require a battle from you.
He saves you from the traps of the enemy;
310 he shows you the way of life that you will take.
He brings you into the presence of his Father that you may see his place;

[34] R: ܠܐ ܢܚܬ ܗܘܐ "he did not get down" (sic).

ܬܩܘܡ ܬܠܟܘܢ ܗܘ ܐܝܠܝܢܐ ܕܐܪܡܝܐ ܟܝܢ ܀
ܗܐ ܟܝܢܐ ܕܒܟܝܢ ܗܘܝܢ ܟܠܗ ܩܠܗܘܢ:
290 ܟܝ ܟܬܘܒܐ ܡܟ ܡܠܟܬܐ ܡܫܝܚܐ ܐܬܐ ܀
ܗܐ ܟܝܢܐ ܕܡܘܕܥܢ ܐܬܟܐ ܕܐܩܕ ܐܬܟܐ:
ܘܬܟܠܐ ܕܒܝܢ ܢܩܦܐ ܕܫܡܐ ܕܒ ܡܠܟܬܐ ܀
ܠܐܡܐ ܠܐܡܐ ܐܦܢܝ ܬܗܐ ܟܝܢܐ:
ܘܐܠܐ ܩܝܢܐ ܬܗܐ ܡܢܐ ܡܢܐ ܀
295 ܐܘ ܟܝ ܬܗܐ ܬܝܢܐ ܘܬܟܠ ܟܝ ܟܬܘܢܐ:
ܩܘܡ ܟܠܝܢܐ ܕܐܠܐ ܕܪܟܐ ܟܠܗܬܘܬܐ ܀
ܟܟ ܡܢ ܐܬܐ ܕܐܪܟܐ ܩܢܝ ܕܡܫܩܐ ܟܝ:
ܡܩܘܡ ܩܩܘܐܝ ܟܒܕܐ ܘܢܝܐ ܕܩܘܡ ܐܝܟ ܟܐ ܀
ܕܫܡ ܡܠܟܐ ܡܬܝܐ ܟܝ ܩܝܢܐ ܕܡܫܩܐ ܟܒܕܐ:
300 ܠܐ ܡܟܘܡ ܐܦܢܝ ܡܢ ܡܟܘܬܐ ܒܝ ܟܬܘܬܐ ܀
ܩܬܐ ܡܟܝܐ ܐܘܬܐ ܘܟܝܐ ܐܘ ܐܬܡܟܝܐ:
ܡܩܐܘܐ ܡܢܢܝ ܟܠ ܡܟܝܬܐ ܕܟܬܐ ܘܐܘܟܐ ܀
ܕܟܣܢܝ ܟܐ ܟܬܢܐ ܟܡܟܐ ܟܡܬܟܐ:
661 ܕܪܘܡ ܟܒܐ ܡܟܐ ܩܘܬܐ ܘܟܪܝ ܟܐ ܀
305 ܕܟܐ ܬܟܟ ܕܟܐ ܩܘܬܐ ܪܟܝ ܩܬܐ:
ܘܣܟܕܐ ܡܢ ܗܘ ܩܘܬܐ ܘܟܟܐ ܟܐ ܀
ܟܝ ܘܒ ܬܗܐ ܐܝ ܟܝ ܐܝܐ ܕܐ ܟܝ ܩܘܐ:
ܗܐ ܟܐܘܐ ܘܠܐ ܡܟܝܬ ܟܝ ܟܠ ܐܝܟܘܐ ܀
ܗܘ ܢܟ ܟܝ ܡܢ ܩܘܬܟܘ ܘܟܟܘ:
310 ܗܘ ܟܬܐ ܟܝ ܐܘܬܐ ܘܬܐ ܟܟܘܟܘ ܀
ܗܘ ܡܟܐ ܟܝ ܒܝ ܡܟܘܐ ܐܬܐ ܐܐܘ:

he will demonstrate[35] to you that he is a sacrifice for the sake of sinners.
Make a petition in the name of the Son and present it to his Father;
he will accept it[36] because of the sign of his Only-Begotten One (on you).
When the body of the Son of God is placed upon the table,
bring into his presence all the petitions persistently.
Reveal your sores, O sick soul, and show your illnesses;
shed tears before the divine table.
At the time when the priest sacrifices the Son before his Father,
rush to go in,[37] O soul, and beg for forgiveness in a loud voice.

EUCHARISTIC HYMN OF JACOB OF SARUG

Say to the Father:[38] "Behold, your Son is an oblation that pleases you!
Forgive me through him, for he died on my behalf so that I may be forgiven through him.
Behold your sacrifice: Accept it from my hands for He comes from you.
Be pleased by Him for this is what I have to offer you!
Behold: His pure blood is poured out on Golgotha for my sake,
pleading for me, so accept my supplication for his sake.
Many are my sins but greater is your mercy! If you weigh them,
your mercy will prevail even over the mountains that you balance!

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[35] L: ܡܚܘܠܐ "he will forgive."

[36] R:ܗܘ; L has ܗܘ.

[37] R:ܪܘܥ (probably phonetic spelling).

[38] Line 321 (but with ܐܝܟ ܕܐܒܐ instead of ܐܝܟ ܕܐܒܐ) to line 332 followed by added doxology are attributed to Narsai; see *Ktāḇā d-turgāmē*, pp. 211–12. The same is also part of the Syriac Orthodox Eucharistic liturgy; see *Laḥmō d-ḥayyē*, p. 67.

ܘܗܘ ܡܫܬܘܠ ܠܟܠ ܐܠܗܘܬܐ ܕܒܝܬ ܫܡܝܐ ܘܠܐܪܥܐ ܕܠܝܬ ܠܗ ܫܘܠܛܢܐ ܕܥܠܡܐ ܕܥܠܡܝܐ ܘܫܘܠܛܢܗ ܥܡ ܟܠ ܕܪܐ ܘܕܪܐ ܕܠܐ ܡܬܚܠܦ ܘܠܐ ܡܬܒܛܠ ܐܝܟ ܕܨܒܐ ܕܫܡܝܐ ܘܒܐܪܥܐ ܗܠܝܢ ܬܪܝܢ ܡܠܟܘܬܐ ܕܐܝܟ ܕܐܝܬ ܠܗ ܫܘܠܛܢ ܠܥܠܡ ܘܥܠܡܝ ܥܠܡܝܐ ܘܫܘܠܛܢܗ ܥܡ ܟܠ ܕܪ ܘܕܪ ܕܠܐ ܡܬܚܠܦ ܘܠܐ ܡܬܒܛܠ ܐܝܟ ܕܨܒܐ ܕܫܡܝܐ ܘܒܐܪܥܐ ܗܠܝܢ ܬܪܝܢ ܡܠܟܘܬܐ

Consider the sins and consider the sacrifice on account of them;
330 The slaughtered sacrifice is much greater than the sins!
Because I sinned, your beloved one sustained the nails and the lance;
his suffering is able to please you so that I may live. John 19:34, 20:25

Though I have been redeemed, the Evil one has encircled me, shooting me with his arrows;
O King and my Savior, encircle me and heal my wounds.
335 My enemy is pressing and has killed me with the spear-head of iniquity;
pass judgment on the insolent one for me, for he is not finished with me.
The soul is small and its injury is not very great;
the compassion that heals the stricken ones is greater than it.

THE CELEBRANT BEGS FOR MERCY OF BEHALF OF THE CONGREGATION

With these sentiments stand, O sinner, at the time of the mysteries,
340 beg for mercy, receive forgiveness, and then go out.
When the sacrifice is being offered for your sake,
do not leave he who is offering and depart.
When they put out he who has not received the signing, you go in;
be inside, pay heed to the murmuring of the priest, and listen
345 (to) him who begs for mercy on behalf of the sinners to forgive them;
and if you need to be forgiven, why then do you go out? [39]
Another bows down and asks for mercy on your behalf;

[39] R: ܕܥܠ ܡܚܘܠܐ "concerning the forgiveness" (sic).

ܫܘܢ ܟܣܝܦܘܬܐ ܘܡܫܟܚܬܐ ܕܫܘܠܛܢܘܬܐ:
330 ܘܐܝܟ ܕܐܢ ܡܫܝܚܐ ܕܒܝܬ ܥܢܝܐ ܕܐܬܐ ܗܘܐ ܠܗ ܠܡܫܝܚܐ ܕܐܠܗܐ ܕܫܡܝܐ ܘܐܪܥܐ ܕܢܦܠ ܠܬܚܬܘܗܝ ܕܐܠܗܐ ܕܫܡܝܐ ܘܐܪܥܐ ܕܢܩܝܡ ܠܡܠܟܘܬܗ ܕܐܠܗܐ ܕܫܡܝܐ ܘܐܪܥܐ ܕܢܬܩܝܡ ܒܗ ܡܠܟܘܬ

why are you eager to wander in the streets at this time?
The church puts out those who did not receive the signing of the Bridegroom
when they enter her, and she shuts the gates until he comes.
Lest he finds a stranger in her when he appears in her,
out of fear of him, she removes all the strangers and puts them out.
The Bride shuts the gates and eats the Bridegroom who betrothed her;
no stranger can taste him for she does not offer him to the former.

THE EUCHARIST IS A NEW DEED BY CHRIST

Whoever saw a Bridegroom immolated in the banquet hall,[40]
or brides eating their Bridegrooms?
The Son of God has made a new thing in the world,
which no one—except for him—had ever done!
He has set at the wedding feast his body and blood before the reclining ones,
that they may eat of him and live with him without end.

EPILOGUE

Our Lord is in his banquet[41] food and drink.
Blessed be the one who gave us his body and blood that we may take delight in him.[42]

On the Partaking of the Holy Mysteries: The End.[43]

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[40] On the theme, see S. P. Brock, "The Wedding-Feast of Blood: An Unusual Aspect of John 19:34 in Syriac Tradition," *The Harp* 6:2 (1993), pp. 121–34.

[41] L: ܒܡܫܬܝܬܗ.

[42] L: Adds ܠܗ ܫܒܚܐ ܠܡܪܝܡ ܠܗ "glory to him."

[43] L: ܡܪܝ ܡܘܪܐ ܕܝܥܩܘܒ ܣܝܡ ܠܐ ܫܦܝܪ ܕܢܦܩܘܢ ܒܪܝܢ ܡܢ ܩܕܡ ܕܢܣܬܘܢ ܡܢ ܩܕܡ ܕܢܬܬܘܢ ܠܗ "(The *mimrō*) of the holy Mōr Yaʿqūb ended: On its not being right that one would leave during the Mysteries."

ܟܡܐ ܐܝܟ ܐܝܠܐ ܕܢܦܠܐ ܕܢܗ ܟܝܢܐ ܀
ܟܝܠܐ ܡܨܝܟܐ ܕܡܫܝܚܐ ܘܡܠܟܐ ܕܐܠܗܐ ܟܐ:
ܡܫܝܚܐ ܟܝܐ ܕܐܝܬܝܐ ܐܬܝܐ ܟܝ ܐܝܐ ܀
ܘܐܝ ܢܨܚ ܕܢ ܐܝܟ ܢܨܚܢܐ ܕܐ ܘܢܢ ܕܢ:
ܘܐܝ ܢܢܕܐ ܕܐܠܗܐ ܕܡܫܝܚܐ ܟܬܝܢܐ ܀
ܐܝܬܝܐ ܐܬܝܐ ܕܐܠܗܐ ܟܝܢܐ ܕܡܫܝܚܐ ܕܢܚ:
ܐܝܟ ܢܨܚܢܐ ܐܝ ܐܝܟܡ ܟܐ ܘܐܝ ܢܨܚܐ ܟܐ ܀
ܟܡܢܐ ܡܐ ܟܐ ܡܠܟܐ ܕܢܚܐ ܕܡܫܝܚܐ:
ܐܝ ܕܟܟܐ ܘܐܝܟ ܕܡܫܝܚܐ ܕܡܫܝܚܢܐ ܀
ܟܢܐ ܡܝܐ ܟܝ ܟܐ ܟܢܟܐ ܟܝ ܟܢܐ:
ܘܐ ܕܟ ܟܟܡ ܐܝ ܐܝܟ ܟܝܢ ܐܝ ܐ ܀
ܕܝܢܐ ܢܘܢܐ ܗܝܕ ܟܬܟܐ ܡܘܡ ܘܡܫܝܚܐ:
ܘܐܡܟ ܕܢܐ ܡܢܢ ܟܢܐ ܘܐ ܡܟܟܐ ܀
ܐܝܐ ܡܢܐ ܢܢܐ ܢܟ ܕܡܫܝܚܐ:
ܟܡܢ ܢܘ ܘܡܝܚ ܟ ܕܝܢܐ ܢܘܢܐ ܘܐܡܟܡ ܟܐ ܀

ܟܡ ܘܟܐ ܡܫܝܚܐ ܘܐܝܐ ܡܬܝܐ.

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